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THE FREIGHT HANDLERS

An Ex-Longshoreman on the N. Y., N. H. and H. R. R. Strike

To the striking Longshoremen:—We who are members of the Socialist Labor Party recognize the fact that economic conditions have forced you workingmen to go out on strike. The cost of living, the prices that you pay for food, clothing and shelter have gone up and you are forced to demand better conditions from your employers to enable you to try to meet them. But the bosses know that if you were given more wages the dividends of the N. Y., N. H. & H. R. R. would be reduced; that more pay for the workmen would mean less profits for the stockholders of the company, hence they resist your demands and would if they could, compel you to submit to whatever conditions they choose to impose upon you.

In this you have an instance of the class struggle which is going on to-day. This is the struggle between the working class which produces all the wealth and receives less than one-fifth of it in the form of wages, on the one side and the capitalist owners of the tools of production, who produce nothing but crime and misery for the workers, and who, under the present system, are legally entitled to the products of our labor and strive hard to prevent us from obtaining any more of it than will barely permit us to exist.

Recognizing this struggle and the need for its abolition and knowing that only by way of the ballot box can it finally be abolished, we, workingmen, call upon you to read and study the literature of the Socialist Labor Party and the Socialist Trade and Labor Alliance in order that you may learn the causes of and the right remedy for the troubles that are at the bottom of your being out on strike at this time against the oppression of your masters who own the N. Y., N. H. & H. R. R.

Most of you are organized into trades unions, formed on the plan of the old British trade unions "pure and simple" and are likely to say to us "this is an economic fight, a struggle between the unions and the bosses and we don't want you to talk politics to us at this time. We don't want any politics in our unions." Those who teach you to raise that cry mean that you must not have working class politics brought into your unions. Your capitalist masters see to it however, that you have capitalist politics taught to you both in and out of the union. They know what you ought to know, that politics—the possession of the political power—is the key to the situation and the side that holds it will win out in the economic field. This is why at the approach of an election the spell-binders of capitalism will come among you and try to jolly you into voting for this or that set of capitalist politicians in order that your masters may still retain the power to force you to submit to their terms, a power thus given them by your foolishness in allowing yourselves to be bamboozled into voting against your own interests.

Whether they be Democratic or Republicans makes no difference in the treatment they accord you whenever you attempt to improve your condition by striking without the aid of the political backing you ought to have had you used your ballot right in your class interest on election day. When you went on strike on the docks of the City Line, the Tammany Mayor Van Wyck, when you had helped to elect, obeyed the orders of his masters or you might call it the request of his fellow-capitalists, and sent the police to club you into submission. In the present strike you have the same experience with Mayor McClellan and his Police Commission. McAdoo, who are placing the members of the police force at the disposal of the bosses and permitting them to be supplied with meal tickets by the New Haven corporation.

Follow workingmen, until you learn to take working class politics into the unions, you will have strikes and lockouts and empty stomachs and be treated to clubs, bayonets, "rifle diet" and those galling guns on paper called injunctions, by the Republican and Democratic representatives of the capitalists whom you have placed in possession of the powers of government, by refusing to vote as we of the Socialist Labor Party—vote—for possession of the po-

DETROIT'S ANNUAL PICNIC. The annual grand picnic of the Socialist Labor Party of Detroit, Mich., will be held at Kramer's Garden, Grosse Pointe, on Sunday, June 12, 1904.

Music, dancing, games and refreshments will enable you to get new life at that fine water front park.

Take the Grosse Pointe car on Jefferson Avenue out to the ground.

WEEKLY PEOPLE

R. G. Thwaite,
Lib State Historical Soc
Ely Collec



PEOPLE

NEW YORK, SATURDAY, JUNE 4 1904.

PRICE TWO CENTS 50 CENTS PER YEAR

A BOOK CAMPAIGN

That Was Profitable To One Socialist and To Socialism—Rutherford's Experience.

Early this spring the painful necessity came to me that I must have a new artificial leg, but how to get it was the more painful problem. With not a cent in my pocket and not a loose dollar in sight anywhere, it was indeed a tough proposition.

About that time there came to me a copy of Bebel's book "Woman under Socialism" and with it an inspiration. I made up my mind to sell that book and earn enough money to buy a new leg.

My mind thus made up, I carried on a regular campaign, with the result that up to date I have sold nearly 100 books. This campaign has taught me several valuable lessons. In the first place it taught me the lesson that the material needs of a person are a powerful incentive to one's thoughts and actions, and it proved to me if ever the working class realizes the fact that through Socialism only can its material needs be satisfied then a powerful movement will surely spring up as if by magic. I would never have thought it possible that I could go out and sell 100 socialist books in so short a time. I knew I could sell a few; perhaps a half a dozen or so. Necessity drove me to this extra exertion.

Another lesson I learned is the fact that a socialist to be of any use to the movement must be absolutely clear upon what socialism stands for. This gives him the moral courage to advocate so-

cialism against all-comers. This in turn wins respect for socialism and its advocates.

My book campaign brought me in contact with people I would under other circumstances never have talked with; and often I found friends where I expected enemies and I found enemies where I expected friends. The book brought on a good deal of comment favorable and unfavorable and sometimes I was obliged to argue for dear life in order to overcome objections. I also found that the more objections there were raised the easier it was to sell the book.

Another lesson I learned was the fact that opposition to socialism is by no means to be feared but rather to be taken advantage of. Several well meaning friends, advised me early in the campaign to drop the book, because it created unfavorable comment, but in every case I redoubled my efforts and outargued all opposition that faced me and, I may say, the very fact that these people bought the book in spite of what they had heard about it, is proof that my argument prevailed. I succeeded in getting it into the Holyoke Public Library also; not as a gift but by purchase.

Another lesson I learned is the fact that socialists as a rule are altogether too lukewarm, in fact, too indifferent to the cause. We might make much more progress if every one would do just a little more than what they are doing. There are more people interested in socialism than most of them are aware of. But it requires moral courage, knowledge and tact to win recruits for socialism.

M. Rutherford,
Holyoke, Mass.

THE INTERNATIONAL

Congress At Amsterdam—Programme And Resolutions.

The following circular has been issued by the International Socialist Bureau.

To the Socialist and Working Class Organizations:

Comrades—The International Socialist Bureau invites you to take part in the Sixth International Socialist Congress, which will be held from the 14th to the 20th of August at Amsterdam.

The Bureau, at its Conference of February 7 last, has drawn up the order of the day for the Congress as follows:

1. Verification of Credentials;
2. Election of Bureau (Standing Orders Committee); Formation of Sections; Constitution of the Order of the Day;
3. Report of Secretaries;
4. Reports of Nationalities;
5. International regulations of Socialist policy—Resolution on the tactics of the Party (Parti Socialiste de France);

6. Colonial Policy (Hyndman, English S. D. F., and Van Kel, Dutch Socialist Party);
7. Emigration and Immigration (Socialist Party of the Argentine Republic);
8. The General Strike (Parti Ouvrier Socialiste Révolutionnaire de France and Dutch Socialist Party);
9. Socialist Politics and Working-class Insurance (Molkenbuhr, German Social-Democratic Party). The Eight Hour Day (Federation of Trade Unions of Denmark).

10. Trusts and Gluts (Socialist Party of the United States).

VARIOUS QUESTIONS.

11. Protection and Free Trade (I. L. P. of England).
12. Militarism (I. L. P. of England).
13. Clericalism and the Schools (S. D. F. of England).

14. Trade Unionism and Politics (Fabian Society of England).
15. International Arbitration (I. L. P. of England).
16. Housing of the People (Workmen's National Housing Council of England).

17. International Solidarity (Union of German, Austrian, and Hungarian Socialists in Switzerland).

The Bureau calls the attention of all the Socialist organizations and trade unions to the resolutions adopted at the London Congress in 1896, completed by the Brussels Conference in 1899 and confirmed by the Paris Congress in 1900, for the regulation or admission to the International Socialist Congresses.

RESOLUTIONS OF THE LONDON CONFERENCE.

Representation at the International Socialist Congress shall be open:

1. To organizations having for their object the substitution of Socialist production and Socialist property for capitalist production and capitalist property, and which regard Parliamentary legislative action as one of the necessary means to attain that object.

2. To purely trade union organizations, which, without taking part in militant political action, recognize the necessity of legislative action; consequently, Anarchists are excluded.

RESOLUTIONS OF THE BRUSSELS CONFERENCE.

Representation at the Congress is open:

1. To all the associations which adhere to the essential principles of Socialism: socialization of the means of production and exchange; international union and action of the working-class; Socialist conquest of the public powers by the proletariat organized as a class party.

2. All corporate bodies which, organized on the basis of the class struggle and declaring their recognition of the necessity of political action, legislative and parliamentary, do not, however, take part directly in the political movement.

Conformably with the decisions arrived at by the Bureau at its meeting of February 7 the following arrangements have been made for the verification of credentials to the Congress.

The delegates of the different national groups will present themselves on the morning of the first day of the Congress provided with their credentials in order to obtain, in exchange for a payment of ten francs per delegate, a provisional card of admission which will be delivered to them either by the National Section or by the Organization Committee of the Congress.

The credentials will be verified by the National Sections. Only in the last resort, in the case of disputed credentials, will the Congress intervene in the matter of verification.

The Hall engaged for the Congress is that of the Concert Gebeouw, Amsterdam.

Socialist and trade union organizations are requested to send, as soon as possible, a report on the working-class and Socialist movement and on the position of the party in their respective countries, since the Paris Congress of 1900.

These reports and any other communications should be addressed to the Secrétaire International, Rue Heyvaert, No. 63, Brussels.

Accept, dear comrades, our fraternal salutations,

For the Bureau,
V. Serwy, Secretary.
The Organization Committee of the Congress.

ATTENTION, PAWTUCKET!

All members of the new section are hereby notified that a meeting will be held on Sunday, June 5, at 2 p.m., Room 21, Cottrell Block, to elect officers and make arrangements for the party's excursion to Block Island on June 19, 1904. To do our part to make it a success all members and sympathizers in this vicinity should make it a point to attend this meeting, especially those who, discouraged by the mismanagement of the old section, have withdrawn all support. Let them again rally around the banner of the S. L. P.

Chas. H. Tobin,
Pawtucket, R. I.

Agents sending in subscriptions without remittance must state distinctly how long they are to run.

Agents are personally charged with and held responsible for unpaid subscriptions sent in by them.

ART OR NO ART?

A Question That Concerns The Workers More Than Imagined.

(A Paper by William Morris.)

The workman of the present day may well think that art is not a matter which concerns him much. To speak bluntly, he is not wealthy enough to share art (there is little enough of it, all told) as is going in civilized countries. His earnings are precarious, and, to boot, stowed away almost always in the dirtiest corners of our dirty streets; so that, at the risk of offending worthy people who are feebly trying to bestow some scraps of art on their "poorer brethren," it must be said that the workman's house must be bare of art, indeed, the attempt to bring beauty into such homes would be a task to break the heart of the most patient artist in Europe. That shabby gift of the crumbs that fall from the children's table must be taken back again, for there is no such thing as cheap art, and workmen can buy only what is cheap. On the other hand, if the workman takes it into his head to go some day to the galleries of art, that he may try to understand the raptures of us artists over the works of past ages, how does he speed on his educational errand?

What does he find?—the door shut in his face on the one day in the week on which he could carry out his attempt to learn something from the study of his own property—the National Gallery, say. It really does take an artist to understand the full force of this stupendous joke of the defenders of religion against common sense and common honesty.

It would exceed the limits of a newspaper article to show how far the workman is from having any share in art when he is at work, but workmen friends, at least, know all about that; for even those who are engaged in making the wares which, in the wretched slang of would-be cultivation, are called "art objects," have to work always as machines, or as the slaves of machines; and the "organizers of labor" take good care that neither the quality nor the quantity of the art in these "art objects" shall be too grand. Here, then, is the truth, which we artists know full well, that those who produce the wealth of civilized society have no share in art. So entirely are they cut off from that many, or most of them, it is to be feared, do not even know of their loss in this matter. Yet I am bound to assert here and everywhere that art is necessary to man unless he is to sink to something lower than the brutes. Middle class supremacy has brought us to this at last, that such art as there is left is used (whatever its merits may be in each case) as a toy for the rich, while the workers are debarred from having any art, either in their work or their homes; that is to say, that the workers are doomed by capitalism to live without the pleasure which is necessary to humanity.

Yes, middle class supremacy! For things were very different all through the Middle Ages, from the twelfth to the end of the sixteenth century; while the middle class was being formed from the unfranchised serfs, yeomen, and craftsmen of the guilds. Throughout that period, at least, all manufactured goods, everything that admitted of ornament, was made more or less beautiful; nor was the beauty charged for as a separate article; since all craftsmen were more or less artists, and could not help adding beauty to the goods they made. It is easy to see that this could not have happened if they had been working for a master. They worked, on the contrary, under such conditions that they themselves were masters of their time, tools, and materials, and, for the most part, their goods were exchanged by the simple process of the user buying from the maker. Under these circumstances it was a matter of course that a man, being master of his work, should choose to make it pleasant to himself by exercising upon it that love of beauty which is common to all men, till it is crushed out of them by the mere bitter struggle for life called "competition for wages," and by subjection to a master who also is struggling for profit against other competitors.

This system of a man working for himself leisurely and happily was infinitely better, as regards both the worker and his work, than that division-of-labor system by which the profit-grinding of rising commercialism supplanted it; but of course it is impossible to go

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Continued on Page 6.

Where Wages Come From

The first point that a workingman should be clear upon is this: What is the source of the wages he receives; what is the source of the profits his employer lives on? The following dialogue is not uncommon:

Workingman—"Do I understand you rightly, that you Socialists want to abolish the capitalist class?"

Socialist—"That is what we are after."

Workingman—"You are! Then I don't want any of you. Why, even now my wages are small; even now I can scarcely get along. If you abolish the capitalist I'll have nothing; there will be nobody to support me."

When, on pay-day, you reach out your horny, "unwashed" hand it is empty. When you take it back again, your wages are in it. Hence the belief that the capitalist is the source of your living, that he is your bread-giver, your supporter. Now that is an error, an entire illusion.

If, early in the morning, you go on top of some house and look eastward, it will seem to you that the sun moves and that you are standing still. Indeed, that was at one time the general and accepted belief. But it was an error, based upon an optic illusion. So long as that error prevailed, the sciences could hardly make any progress. Humanity virtually stood stock still. Not until the illusion was discovered and the error overthrown, not until it was ascertained that things were just the other way, that the sun stood still, and that it was our planet that moved at a breakneck rate of speed, was any real progress possible.

So likewise with this illusion about the source of wages. You can not budge, you can not move one step forward unless you discover that, in this respect also, the fact is just the reverse of the appearance; that, not the capitalist, but the workingman, is the source of the worker's living; that it is not the capitalist who supports the workingman, but the workingman who supports the capitalist; that it is not the capitalist who gives bread to the workingman, but the workingman who gives himself a dry crust, and sumptuously stocks the table of the capitalist. This is a cardinal point in political economy; and this is the point I wish first of all to establish in your minds. Now, to the proof.

I have \$100,000, and am a capitalist. Now, I may not know much; no capitalist does; but I know a few things, and among them is a little plain arithmetic. I take a pencil and put down on a sheet of paper "\$100,000." Having determined that I shall need at least \$5,000 a year to live with comfort, I divide the \$100,000 by \$5,000; the quotient is 20. My hair then begins to stand on end. The 20 tells me that, if I pull \$5,000 annually out of \$100,000, these are exhausted during that term. At the beginning of the 21st year I shall have nothing left. "Heaven and earth, I would then have to go to work if I wanted to live!"

No capitalist relishes that thought. He will tell you, and pay his politicians, professors and political persons to tell you, that "labor is honorable." He is perfectly willing to let you have that undivided honor, and will do all he can

that you may not be deprived of any part of it; but, as to himself, he has for work a constitutional aversion; the capitalist runs away from work like the man bitten by a mad dog runs away from water. I want to live without work on my \$100,000, and yet keep my capital untouched. If you ask any farmer, he will tell you that if he invests in a Durham cow she will yield him a supply of 16 quarts a day, but, after some years, the supply goes down; she will run dry; and then a new cow must be got. But, I, the capitalist, aim at making my capital a sort of \$100,000-cow, which I shall annually be able to milk out of \$5,000, without her ever running dry. I want, in short, to perform the proverbially impossible feat of eating my cake, and yet have it. The capitalist system performs the feat for me. How?

I go to a broker. I say, Mr. Broker, I have \$100,000; I want you to invest that for me. I don't tell him that I have a special liking for New Bedford mills stock; I don't tell him I have a special fancy for railroad stock; I leave the choosing with him. The only direction I give him is to get the stock in such a corporation as will pay the highest dividend. My broker has a list of all of these corporations, your New Bedford corporations among them, to the extent that they may be listed; he makes the choice, say of one of your mills right here in this town. I hire a vault in a safe deposit company, and I put my stock into it. I lock it up, put the key in my pocket, and I go and have a good time. If it is too cold in the north I go down to Florida; if it is too hot there I go to the Adirondack mountains; occasionally I take a spin across the Atlantic and run the gauntlet of all the gambling dens in Europe; I spend my time with fast horses and faster women; I never put my foot inside the factory that I hold stock of; I don't even come to the town in which it is located, and yet, lo and behold, a miracle takes place!

Those of you versed in Bible lore surely have read or heard about the miracle that God performed when the Jews were in the desert and about to die of hunger. The Lord opened the skies and let manna come. But the Jews had to get up early in the morning, before the sun rose; if they overslept themselves the sun would melt the manna, and they would have nothing to eat. They had to get up early, and go out, and stoop down and pick up the manna, and put it in baskets and take it to their tents and eat it. With the appearance of the manna on earth the miracle ended.

But the miracles that happen in this capitalist system of production are so wonderful that those recorded in the Bible don't hold a candle to them. The Jews had to do some work, but I, stockholding capitalist, need do no work at all. I can turn night into day, any day into night. I can lie flat on my back all day and all night; and every three months my manna comes down to me in the shape of dividends. Where does it come from? What does that dividend represent?

In the factory of which my broker bought stock, workmen, thousands of them, were at work; they have woven

cloth that has been put upon the market of the value of \$7,000; out of the \$7,000 that cloth is worth my wage workers receive \$2,000 in wages, and I receive the \$5,000 as profits or dividends. Did I, who never put my foot inside the mill; did I, who never took my foot inside of New Bedford; did I, who don't know how a loom looks; did I, who contributed nothing whatever toward the weaving of that cloth; did I do any work whatever toward producing those \$5,000 that came to me?

"Original Accumulation."

Finally, you may ask, No doubt the stockholder does no work, and hence lives on the wealth we produce; no doubt these "Directors" have a title that only emphasizes their idleness by a swindle, and, consequently, neither they are other than sponges on the working class; but did not your own illustration start with the supposition that the capitalist in question had \$100,000, is not this original capital entitled to some returns?

Whence does this original capital, or "original accumulation," come? Does it grow on the capitalist like hair on his face, or nails on his fingers and toes? Does he secret it as he secretes sweat from his body?

Read the biographies of any of our founders of capitalist concerns and you will find them all to be essentially the same, or suggestively silent upon the doings of our man during the period that he gathers his "original accumulation."

You will find that "original capital" to be the child of fraudulent failures and fires, of high-handed crime of some sort or other, or of the sneaking crime of appropriating trust funds, etc. With such "original capital," gotten by dint of such "cleverness," "push" and "industry,"—as a weapon, the "original" capitalist proceeds to fleece the working class

that has been less "industrious," "pushing" and "clever" than he.

If he consumes all his fleecings, his capital remains of its original size in his hands, unless some other gentleman of the road, gifted with greater "industry," "push" and "cleverness" than he, comes around and relieves him of it; if he consume not the whole of his fleecings, his capital moves upward, million-ward.

The case is proved; Labor alone produces all wealth. Wages are that part of Labor's own product that the workingman is allowed to keep; profits are the present and running stealings perpetrated by the capitalist upon the workingman from day to day, from week to week, from month to month, from year to year; capital is the accumulated past stealing of the capitalist—cornered upon his "original accumulation."

Who of you before me fail now to understand, or would still deny that, not the capitalist supports the workingman, but the workingman supports the capitalist; or still holds that the workingman could not exist without the capitalist? If any there be, let him raise his hand and speak up now. None! Then I may consider this point settled; and shall move on.

The Class Struggle.

The second point, on which it is absolutely necessary that you be clear, is the nature of your relation, as working people, to the capitalist in this capitalist system of production. This point is an inevitable consequence of the first.

You have seen that the wages you live

on and the profits the capitalist riots

in are the two parts into which is divided the wealth that you produce. The workingman wants a larger and larger share, so does the capitalist. A thing can not be divided into two shares so as to increase the share of each. If the workingman produces, say, \$4 worth of wealth a day, and the capitalist keeps 2, there are only 2 left for the workingman; if the capitalist keeps 3, there is only 1 left for the workingman; if the capitalist keeps 3 1/2 there is only 1 1/2 left for the workingman. Inversely, if the workingman pushes up his share from 1 1/2 to 1, there are only 3 left for the capitalist; if the workingman secures 2, the capitalist will be reduced to 2; if the workingman push still onward and keep 3, the capitalist will have to put up with 1; and if the workingman makes up his mind to enjoy all that he produces, and keep all the 4, the capitalist will have to go to work.

These plain figures upset the theory about the Workingman and the Capitalist being brothers. Capital, meaning the Capitalist Class, and Labor, have been portrayed by capitalist illustrated papers as Chang and Eng; this, I remember, was done notably by "Harper's Weekly," the property of one of the precious "Seeley Diners." The Siamese Twins were held together by a piece of flesh. Wherever Chang went Eng was sure to go; if Chang was happy, Eng's pulse throbbed harder; if Chang caught cold, Eng sneezed in chorus with him; when Chang died, Eng followed suit within five minutes. Do we find that to be the relation of the workingman and the capitalist? Do you find that the fatter the capitalist, the fatter also grows the workingman?

Is not you experience rather that the wealthier the capitalist, the poorer are the workingmen? That the more magnificent and prouder the residences of the capitalist, the dingier and humbler become those of the workingmen? that the happier the life of the capitalist's wife, the greater the opportunities of his children for enjoyment and education, the heavier becomes the cross borne by the workingmen's wives, while their children are crowded more and more from the schools and deprived of the pleasures of childhood? Is that your experience, or is it not?

The pregnant point that underlies these pregnant facts is that, between the Working Class and the Capitalist Class, there is an irrepressible conflict, a class struggle for life. No glib tongued politician can vault over it, no capitalist professor or official statistician can argue it away; no capitalist person can veil it; no labor fakir can straddle it; no "reform" architect can bridge it over. It crops up in all manner of ways, like in this strike, in ways that disconcert all the plans and all the schemes of those who would deny or ignore it. It is a struggle that will not down, and must be ended only by either the total subjugation of the Working Class, or the abolition of the Capitalist Class.

Thus you perceive that the theory on which your "pure and simple" trade organizations are grounded is false. There being no "common interests," but only hostile interests, between the Capitalist Class and the Working Class, the battle you are waging to establish "safe relations" between the two is a hopeless one.

From "What Means This Strike?"

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country as a speaker for the "Socialist," alias Social Democratic Party, and as one of the delegates to the Chicago convention opened its sittings. It was Carey who moved the nomination of Eugene V. Debs for candidate for President of the United States at that convention.

I ask you again: How would you like to vote for Mr. Carey or his party, thereby giving them the law-making power, the power to further strengthen the militia?

Would you feel safe to go on strike in a State where Carey occupied the Governor's chair? What is the difference between Carey and Governor Peabody?

Mr. Carey's action condemns him and the party that supports him, as the wolf who approaches you in sheep's clothing. The vilest criminal on earth, the sleek confidence man, the betrayer, can put beautiful phrases on paper, but he dare not reveal his past life lest he be severely punished. Just so with a political party.

Let us cite another instance. In San Francisco two members of the "Socialist" Party, Everett and King, applied to the capitalist Mayor for political appointments, got them and held them with the approval of the "Socialist," alias Social Democratic party, in Missouri, and was also one of the leading spirits at the convention. What is his record?

In 1900, when the street car employees of St. Louis were on strike Mr. Hoehn joined the deputy sheriffs for the sole purpose of intimidating the strikers.

This act is enough to condemn any man in the eyes of the working class. But the "Socialist," alias Social Democratic Party lauds Hoehn to the skies and puts its stamp of approval on such action by keeping him in its organization.

How would you, fellow workingman, like to vote for Mr. Hoehn or a political party that harbors such traitors? Would you feel safe in asking for a little more of that which you produce if Hoehn and his party were in power, and in control of the deputy sheriffs?

But let us leave St. Louis; let us go to Massachusetts. What do we find there? "Socialist," alias Social Democrat, James Carey, while a member of the Haverhill Common Council, voted for a \$15,000 appropriation to keep the Haverhill armory in "good, sanitary condition."

Now what is an Armory for? Simply a place where the militia is housed and drilled in the art of shooting down the working class whenever they dare to assert their right to live as civilized human beings.

Mr. Carey is at present touring the

country as a speaker for the "Socialist," alias Social Democratic, Party, and as one of the delegates to the Chicago convention opened its sittings. It was Carey who moved the nomination of Eugene V. Debs for candidate for President of the United States at that convention.

We do not expect to find pure water in a cesspool, honesty to come out of corruption, nor pure men out of a political party whose only aim is to hoodwink the members of the working class into voting for them to the end that they may be kept in bondage. It, therefore, behoves the members of the working class of America, in considering the first of the parties to adopt a platform, to go slow lest they take a step which in future years they would have cause to regret. Look before you leap.

H. Schwartz

Vigus, Missouri.

Political Parties and Platforms

During the next five months the members of the working class of the United States will have other problems to solve besides that of providing food and clothing. The most important of all these questions will be which of the various political parties shall be entitled to their support on election day.

There is no doubt but there will be at least six different political parties in the field, so that the prospective voter will have a good number to draw from. Among them the Socialist Labor Party, alone and unaided, will be found fighting the capitalist class and the capitalist system and defending the cause of the workers. The other five will, no doubt, be the Republican, Democratic, Populist, "Socialist" (better known as the Social Democratic Party) and the Prohibition Party. There may also be a Single Tax and a United Christian party, and, perhaps, others who will make their appearance later on. Each one of these parties will be out to capture the labor vote, without which neither can be successful at the polls.

It follows, therefore, that each of these parties will adopt platforms which will make it appear that they, and they alone are entitled to the support of the workingmen of the United States.

It, therefore, becomes the duty of every workingman to keep a close watch on the different political parties, for in order to vote intelligently one must be thoroughly acquainted with each and every political party in the field.

Each party will come before the workers in dress parade telling their good points and why the workers should vote for them and their ticket. They will quote from their platforms and ask your endorsement of the same. They will tell you that they have always fought the battles of the working class and are fighting them now. There will be band concerts, free dinners, and free vanaville shows to attract attention; and then a paid spellbinder will deliver an oration, telling the workers how intelligent and good looking they are, so as not to offend them. Anything to make

them feel good. Then, of course, the workers will not be so rude as to dispute him, even though they know he is not telling the whole truth.

Should the workers be so rude as to ask the speaker why the Governor of his party called out the militia to shoot down the workers when they were out on strike, or why certain members of his party joined the deputy sheriffs to intimidate them they will immediately hear the brass band playing Hiawatha or Bedelia, that probably being the best answer to the question. So I say to the worker who does not wish to throw away his vote: "Beware of free concerts and brass bands and, above all, the smooth orator."

Political parties that resort to such tactics are not worthy of any intelligent man's support. Only those who have built upon the shifting sands of fraud and deception are compelled to resort to such tactics to get the workers' attention. The political party that has built upon the solid bedrock of truth and honesty, that has a record that it can be justly proud of, will come before you with facts and facts only. It will appeal to your intelligence and not attempt to delude you. It will call things by their proper names so you will not mistake their meaning. It will ask you to be honest with yourself and your class. It will lay down the fundamental principles upon which its organization is built, point to its record in the past and ask you to support those principles and that record at the polls. Such a party is truly worthy of support.

At present it is not an easy matter to contemplate what will and what will not be in the various political platforms. Not until after their respective national conventions are held is there any possibility of knowing what they will say. Those conventions are of great benefit to the prospective voter and will greatly help him to determine whether or not the organization behind them are entitled to his support.

WAGES, MARRIAGE AND THE CHURCH

Troy, N. Y., May 23, 1904.
Mr. Daniel De Leon, Editor Daily People, New York City.

Dear Comrades:—I have been instructed by Branch Troy, S. L. P., to ask you if you have any matter that would be of any service to the Branch in its investigation of the Connolly matter. The Branch is determined to arrive at some definite conclusion in the matter. Would refer you to your fourth note in answer to a comrade on Connolly affair, issue April 8th, Daily. Also answer to S. P. S., issue May 15. We feel here that if Connolly is guilty of attacking the Party he should be punished. So any matter you may wish to submit before the Branch kindly have the same here by May 29.

By Order Branch Troy, S. L. P.
F. E. Paschino, Secretary.

II

Daily People Office, May 24, 1904.
F. E. Paschino, Secretary, Branch Troy, N. Y.

Comrade:—Answering yours of yesterday:

Subject to a general vote of the Party to the contrary, this office does not share your opinion that a "definite conclusion" can be arrived at by any one Section in the matter of Connolly, or on the subjects that he has raised, or on the subject of "justice" and "fairness" that the discussion upon the matter has raised in some quarters in the ever alert sense of democracy that characterizes the S. L. P. These matters for the Party at large to definitely conclude upon. A national convention will be held within six weeks. I hope Connolly can manage to be present. In the report of this office all the documents in the case will be submitted to the convention. These documents this office does not feel free to pass from its control; and transcripts of them would not be evidence, without the trouble and expense of affidavits, notarial seals, etc., a trouble and expense that you surely would not like to put this office to.

As to the answer to a correspondent in the Daily of April 18, the correspondent's letter and the answer were published in full; they speak for themselves.

As to the answers to "S. P. S." (S. P. Shaw of your own Branch) I construe your application as a request for a fuller answer than the Letter Box answer to him could make. Comrade Shaw having found fault with my "refusing a member to be heard after charges being publicly made against him," Shaw was told that his "premises did not hold water." It does not follow that because publication is refused to a reply to one answer, and that the first answer and before anybody else is heard, in fact, at the very start of a discussion—therefore the originator of the discussion is "refused to be heard." Nor is, under such circumstances, the claim that he is "refused to be heard" made any more valid by tacking to it the assertion that the answer, to which he offered a reply, contains "charges publicly made against him." The right to be heard an originator always has—when all others are through. Otherwise the originator might reply to each answer, and, if besides replying, he were to introduce in each "reply" new and extraneous matter, and even extensive personal assaults based upon quotations—passages distinctly put by him in quotation marks—that are misquotations of what he pretends to quote, etc., etc., then each answerer thus "repiled" to would have the right to rejoin; and the precedent of individual replies and rejoinders being established, the result would be endless individual slayercleaves, and general confusion in the minds of the readers. The general principles of propriety in debate are based on sound experience. Civilization has established that a written debate is conducted as a debate of a body in session. After the mover has spoken the floor is open only to the others. The mover's turn comes again only when all the others are through. The exception is when questions are asked of the mover. He may then answer those questions. Even after the mover or initiator of the debate closes it with his reply, the others are entitled to the floor with short corrections. And the matter then ends.

To come down to the concrete case raised by Shaw. Connolly has the right to close the debate; nothing has been said to justify a contrary conclusion; and his closing will go in. If, however, in his closing reply he were to indulge in any of the practices that parliamentary rules term "improper"—as, for instance, the introduction of new matter, or of extraneous matter, or, of obvious misquotation—then the answer thus "replied" to has the right to a final say.

This is the practice that this office has pursued, and will continue to pursue so long as the Party chooses to leave it in my charge, or I feel equal to the acceptance of the strain that it imposes. I consider that any other course, instead of promoting clearness upon a subject, bedevils it. THE PEOPLE is not read, as a rule, by gentlemen of leisure, who can keep file and compare. Nor is the function of the Editor of THE PEOPLE that of a pneumatic tube that must allow anything through that is blown into it. His duty is to the Party, and to help clarify the minds of the readers whom the paper reaches. He must stand as a rock against disorder.

Fraternal,
D. DE LEON.

III

At the present time the members of the S. L. P., or many of them are giving their views on the question which Comrade Connolly's article on "Wages, Marriage and the Church" brought forth. For myself, comrades, I am not bothered with church connections. It is so long since I last entered one, that I would be at a loss as to what to do were I to again attend services. I have no use for churchness of any kind, and hold my own ideas on what is beyond the grave. Having been raised in the church, the attitude of which most concerns us, viz., the Roman Catholic Church, no sensible man who cares a fig for his reputation as to honesty and judgment, will attempt to deny even though he be the most devoted follower of, and believes in that institution, that the Catholic Church is today like all other churches, the pliant tool of the ruling, or capitalist class, used by that class to keep the working class contented with their lot. While all of this is true, for one, I feel that in dealing with the problem of the church, to take this view of it.

The Socialist Labor Party is now, and has been for some time, organizing the working class for the purpose of overthrowing the capitalist system, and in its place rearing the Socialist Republic. For one, I am content to go ahead with that work. I feel that if we can reach the working class of the land, and I think we can if we can get them to read our literature, especially our press, we can get them to become members of our party. The rest will follow. They will then see for themselves the part the church Catholic, Protestant and Jew, play in holding up the hands of the robber system of capitalism.

I am of the opinion, strongly so, that it is first necessary to show to those whom we seek to reach, the position which they occupy economically and politically. Unless we do that first, our work will most likely remain undone. The average man has some sense, he can be reached along the line of his material interest, but he cannot be reached by us until we show him that the S. L. P. and S. T. & L. A. are his organizations, to be used by him and his class to overthrow the class which robs and oppresses him and them.

As the greater always includes the lesser, and as the church is but a part of the system which we seek to overthrow, for one I am going to keep my eye on the main chance and do what I can to organize the working class on the programme of the S. T. & L. A., and the S. L. P., feeling reasonably sure that, in doing so, the work necessary to abolish the capitalist system, will be accomplished by said act, and when that system falls, the church of all names must go also.

It is well for us to know our place, our friends and our enemies, but I do not believe it necessary or wise at this time to put in much time on the matter of the church, believing that those who are in our party to-day, and who are giving any thought to the signs of the times, know what to do, and when to do it. On the other hand, I can see how otherwise valuable time can be wasted; time which ought to be used in forging ahead and building our organization, putting it in shape for the future which is ours, if we but do our duty wisely and well.

Again, I say, comrades, pay attention to building the S. L. P. wisely and well, and in the end the whole brigade who now oppose us, from the capitalist down to and including his hired men, the labor fakir the parson of all denominations, as well as the professional atheist, will go down before us.

But it needs the best effort of our class to accomplish this desirable end. This is not alone the church we have to fight, as between the professional churchman and his supposed opposite, the professional atheist, I can see no difference. We must fight the capitalist system and the entire force which supports that system. The alliance and the party are needed for that work, and the programme of these two organizations, I have an implicit confidence in to do the work for which they were intended; and when that work is done capitalism will be no more. Then, and not until then, will we be at rest. When that day comes, the question of "Wages, Marriage and the Church" will, in the sense we now talk of them, at least, be very much out of order.

Keep your eye on the main line. Don't take a siding. Build the S. L. P. and the Alliance. Teach the members of our class their mission in society. Show them the position that the working class occupies to-day, and the one which it can occupy if it will but put its shoulder to the wheel. If you do that work as we should do, as loyal members of the S. L. P., capitalism, its fakirs, parsons and sacerdotes will be powerless in the prem-

ises. You will roll back the waves of the capitalist Hell. It will not harm you.

Michael T. Berry.
Lynn, Mass., May 6, 1904.

IV

The question of wages is and always has been one open for discussion in the S. L. P., as I understand it our movement is being organized to abolish the wage system and private ownership of the means of production, distribution and transportation. This being the case the question of wages is one to be reckoned with. Most every working man (whether he has ever heard of Marx or not) knows from experience (the best of teachers) that prices always rise in advance of a general rise in wages. It is also pretty well understood that the raise in wages is never equal to the raise in prices.

It seems to me that there is entirely too much "rag chewing" about what Marx said or meant. This is one of the tendencies that have hampered us in our work of agitation and organization. We have to deal with a great majority of the whole population, the working class, who are wage slaves. They have the right of suffrage and free speech. Statistics as to the class division and property holding are to be gotten at and analyzed with a little effort.

The other two questions, "marriage" and "the church," are abstract and, in my opinion, should be ruled out of order as neither one of them belongs properly in the domain of economics and politics. It would be just as intelligent to discuss at this time the question of what kind of shirt waists we will wear under Socialism, as it is to discuss the question of monogamic marriages.

As to the question of religion, Comrade Connolly attributes to the Editor of The People what he might attribute to some of the members of the party, but surely not to the Editor of The People, who has presented his defense. We should not be the aggressors on the question of religion, but should (as the Editor of The People has) confine ourselves to the question of economics and politics. Should any representative of the church come out and attack us on these grounds, we should, of course, defend our position of dealing with economic facts. Should the church enter the political field then it would be up to us to go after it the same as we do with the various political parties.

It seems to me that a great many of our members think that these are questions of great importance and should be brought up at the convention. I hope that these questions will not be brought up at the convention, as there are other questions of more importance, for instance, the party press, the constitution, the trade union question and the work of organization; the latter, in my opinion, being the most important. I can imagine an endless wrangle at the convention should the questions of marriage and church be brought up.

Fraternally,
E. C. Dieckmann.

St. Louis, Mo., May 15.

V

I have been reading the controversy on wages, marriage and the church with much interest; in fact, everything that appears in The People I devour as soon as I can get the paper. I can only say that with a mind that has been trained politically and economically by the S. L. P. as mine has, the controversy does not excite me in the least.

As to wages, it seems to be that the question of whether the cost of living is affected here or there by the rise of wages is not of great importance. The thing is that labor is robbed of surplus value and will ever be until Socialism puts an end to it.

As to marriage, that will be governed by the system we live in, and I hope and believe that Socialism will make it better than it is now.

As to the church, I am still going to mass in the Catholic Church, but I must say that it is gull and wormwood for me when I see how that organization is hitting us socialists. The church is the main bulwark of the present system. I hope for a different Fatherhood than that we now have and have had at Rome. Now I believe in going straight ahead. As I understand the matter, the editor of The People has not attacked Religion, but he has attacked opposition to Socialism. When the opposition came from a divine in the church he struck back. That was right. Let the divines keep within their sphere, surely that is broad enough. This matter of Religion and Socialism is a matter that must be disposed of, the sooner the better. But it must be done right, as it is necessary to make our standpoint clear to those minds that are yet to come to us.

H. K.

Red Lake Falls, Minn., May 23.

If you receive a sample copy of this paper it is an invitation to subscribe. Subscription price: 50 cents per year; 25 cents for six months. Address Weekly People, 26 New Reade street, New York City.

THE PARTY PRESS

CLEVELAND CANVASSER'S CLUB.

To The Daily and Weekly People: Answering the request for an outline of the plan adopted by Section Cleveland for securing subscribers for the party papers, I wish to first make a few preliminary statements. In our efforts to increase the circulation we have learned first of all that any plan adopted is good, as long as it brings some results. The next thing is to get the best results possible, and lasting ones. With this end in view, many methods have been tried. Strenuous enthusiasm, and work with might and main, will not hold out long. The bad feature of it is that it usually stops with a thud.

Section East St. Louis' method of getting

solicitors' function is now self-evident. He receives from the distributor the list of addresses where sample copies have been left and makes his visit a week or two weeks afterwards, according as to how often the club wishes to work. When he enters a house he needs but introduce himself and mention his mission, the subject itself is understood, it has been fully explained before hand. Not a very long talk is necessary to determine as to whether or not there is any prospect of success. If so inclined and an opportunity is offered an argument may be entered into, but we have learned by experience that the first "yes" or "no" decides whether you have found a subscriber or not.

This work can be so arranged that both distributors and solicitors work simultaneously. Where the former break

new ground the latter work that which has been broken. This should be done

systematically and regularly and, be it noted, all the year around; just as regularly as the business meetings of the Section. To work this plan for a week or two or a month or two will not bring the desired results. To work along this line say, twice a month on a Sunday morning, by every section in the country

would bring better and more lasting results than any plan so far tried. The result will be more lasting because the subscriber procured that way does not subscribe because he is being "pestered" by a friend or being talked into it by a gib-tongued professional canvasser, but because he has been singled out among many as one interested enough to study socialist principles. The result will be that but a minimum will refuse to renew when their time expires.

It may be argued that this dragnet

method is applicable only in the larger cities where the field is practically in-

haustible but not in smaller towns that

could be covered by that system in a few weeks.

Even so, it is the large cities that

are in need of stirring up. According

to the bi-monthly circulation circu-

lars the large cities are woefully behind

the small town when the respective

proportions are considered. For instance

in Ohio, Cleveland, with 400,000 popula-

tion has 210 subscribers, whereas Hamil-

ton, with about 35 or 40,000 at the most,

has 64.

Another mode of getting subscribers,

and this is, no doubt, the most general

one adopted, is to urge upon friends,

shopmates and acquaintances to sub-

scribe. Usually these are worked upon

until they are tired of offering excuses

and finally hand over a quarter to be

rid of you for a while. When the time

comes for renewal there is the same job

on hand, and the most disheartening

sight is when you come to such a home

and find a whole stack of The People

with not even the wrapper torn off. Ma-

ny a comrade's opinion was voiced in that

bitter resolve by a worker who held that

"henceforth he would only try to get

thinking men to subscribe." The answer

he received was good. Even though the

result looks discouraging, some will stick.

And no matter what plan is adopted get

all the subscribers you can from your

immediate surroundings. But if the

complained-of bad feature can be over-

come, so much the better. If we wish to

build up our party press successfully

we must get a solid line of readers and

to get a solid line of readers we must

get subscribers who will stick.

To find such subscribers we must go

not among strangers who will subscribe,

not to please or get rid of anyone, but

because their interest in the paper has

been aroused. A house to house canvass

is necessary. A good many comrades

will say, and have said to me "I am no

canvasser." If I was cut out for such

work I would not be slaving in a shop.

I could make an easier living selling

'valuable bargains' to the unsuspecting

on the installment plan." Such

WEEKLY PEOPLE

2, 4 and 5 New Roode St., New York.
P. O. Box 157. Tel. tag Franklin.Published Every Saturday by the
Socialist Labor Party.Entered as second-class matter at the
New York postoffice, July 13, 1900.As far as possible, rejected communications
will be returned, if so desired, and
stamps are enclosed.SOCIALIST VOTE IN THE UNITED
STATES:

In 1886.....	2,068
In 1890.....	11,137
In 1896.....	26,564
In 1900.....	34,193
In 1903.....	53,763

Come, youths in your vigor; come, men
in your prime;Come, age, with experience full gather'd
from time;Come, workers; you're welcome; come
thinkers, you must.Come thick as the clouds in the mid-
summer dust,Or the waves of the sea, gleaming bright
in the sun!There's a truth to be told and a cause
to be won.Come forth in your myriads—come forth,
every one.FIFTH EPISTLE AT THE LAM-
BERTIAN.

We promised in our last epistle on the subject of Father L. A. Lambert's attack on Socialism, published in the April 16th issue of the "Freeman's Journal and Catholic Register," to immediately proceed to storm his next fortification. We have concluded to postpone that pleasure for the next epistle. It is a delight, often indulged in by troops that have just stormed and overthrown a fort, to tarry a moment over the ruins of the works they have taken, and before marching to the capture of the next works, look at and examine the debris of the previous one. Such tarrying is no idle idling. The information thus gathered may be, in this case it is decidedly, of use in the subsequent operations.

The keystone in the fortification demolished last week was the attempt of Father Lambert to justify the plunder of the capitalist class by giving to the process under which the plunder is practiced upon the individual workingman the name of a "contract" by which he "cedes his rights to the employer for a consideration called wages."

Say that Father Lambert owns some wild land out in Colorado. He has a suspicion that the land contains rich veins; but is not sure, not being a mineralogist himself, and being, moreover, held in New York with his nose to the grindstone so tight at work for a living smirking to customers in his grocery store, that he has not much, if any time, to post himself on mineralogy. Presently he is approached by John Doe, a gentleman of external affability and meekness, and who asserts that he is well posted on land in Colorado. Indeed he is. He knows that Father Lambert's land actually holds rich veins, but he says to Father Lambert in an accent that is childlike and bland that the particular tract is totally devoid of rich or any other veins; that it is all gravel and sand and fume; that he, Doe, would like to have it simply for the purpose of setting up a shanty and retiring thither and devoting himself to the contemplation of the wickedness of this world in the seclusion of austere retirement. Father Lambert will think it over. The next day Father Lambert is approached accidentally on purpose by a secret agent of John Doe, the conversation somehow switches off to mines, and the secret agent happens to know all about a certain tract of land in Colorado which is utterly worthless, five cents an acre would be a good price, and the owner should feel happy if he got that much, there being so many hundreds of thousands of just such "worthless" acres in the "worthless" acres market. The description of the locality of the land shows it to be Father Lambert's, and the good Father begins to feel cheap. But he is to feel cheaper yet. Other secret agents of John Doe, men of several professions, journalists, professors, some stray persons, lecturers, etc., etc., all come around and their tales tally—Father Lambert's Colorado lands are worthless. His estimation of what he is worth shrinks and shrinks. He is offered by another agent five cents an acre, in a round sum \$5 for his hundred acres. He does not care to sell. But presently, what with the rise of rent, of food, and the indirect rise in the price of clothing by reason of the shoddy now woven in, etc., etc., all brought about by the agents of John Doe—a \$5 bill assumes alluring proportions to Father Lambert, and the first time an agent of John Doe comes around with an

offer to buy, a bargain is struck. A contract is drawn up, the "worthless land" passes to John Doe, the \$5 bill passes to Father Lambert. About a month later the eyes of Father Lambert accidentally fall upon a newspaper item. There he learns that the "worthless land" which he sold as worthless was a solid vein of gold, and that it had been operated and exploited by John Doe for some time, of course without the Father's knowing and before he had sold it. What will Father Lambert do? He must be a very different sort of an antimaterialist from any that we have ever run across, read or heard of, if he does not rake up the most material of dollars to secure the best legal intellectuality, and start a suit for his land. And he will win.

Win? What about the contract? Did he not by contract, cede his rights to the wealth contained in that land to the purchaser for a consideration called purchase money? Of course he did not. He was cheated by a cheat, and will recover the property he was defrauded of.

The workingman, held with his nose so close to the grindstone of work for a living that he has hardly any time for mental improvement, assured by one set of John Doe's agents that he is a sinner and there is no help in him—the scales being fastened to his mind's eye by another set on the subject of the rich vein of wealth that is started the moment he cooperates with others; learnedly argued with by a third set that he is worth only the wages of his "worthless labor" in the "worthless labor market," and that such wages are an immutable law of nature,—statistically told by a fourth set that there are many hundreds of thousands of just such "worthless labor" in the market; patriotically informed that it is out of patriotism for him that the price he is offered is at all offered to him; the only object being to "give work to labor";—and, finally, driven by the pinching want created by the John Doe of his case, the capitalist class, to sell, he does at the low price artificially created in his mind by the misinformation with which he is stuffed by the agents of his John Doe.

Did he "contract"? NO! Thunders Socialism from the camp of the awakening working class. No! He was cheated and plundered! and by the light of this knowledge whatever organization or institution cultivated, fomented, condoned, preached or justified the swindle will, must go down!

IDIOSYNCRASIES.

It was May the second—the second day of the late Chicago national convention of the so-called Socialist, alias Social-Democratic party. A delegate rose in his seat and said:

"Mr. Chairman, before we proceed to our regular business, I understand that a so-called comrade from Colorado, instead of doing Socialist business, is busily engaged in selling mining stock. This is disgraceful, and therefore I make a motion to request this so-called comrade to return his badge and that he may not be allowed to enter this hall until after this convention has adjourned sine die."

A violent tussle ensued. Why, here is a "De Leonite" insisting upon cleanliness in a Socialist convention! Here is an S. L. P. "impossibilist," forsooth, demanding an impossibility—a decided impossibility to that convention! Preposterous! In the midst of the pandemonium of motions to lay upon the table, points of order, amendments, etc., etc., from the possibilists, the voice of delegate James F. Carey rose; it rose above the din; it dominated the din. He said:

"I submit that if this convention is to take up every idiosyncrasy on the part of delegates, we have troubles enough without doing that."

The effect of these words was well summed up by a delegate who followed and said that his Comrade Carey had "certainly hit the nail on the head." Carey's suggestion not to stir up the "idiosyncrasy" of the delegates touched a chord that vibrated from the chairman of the day, Mr. Moses Hilowitz, alias Morris Hilquit, down to the last of the "idiosyncrasy" to have its many. Indeed, what would have become of the "convention" if idiosyncrasies were to be raked up?

If a delegate or alternate whose "idiosyncrasy" was to peddle at a "national convention" of "international Socialism" some mining stock was to be hauled over the coals, what safety would there be for the delegate whose "idiosyncrasy" was to declare that "Socialism is not the issue this year," as did Gaylord of Wisconsin? or for the delegates whose "idiosyncrasy" was to have its many aliases or masks as countries through which they rolled? or for the delegate whose "idiosyncrasy" was to still carry about him the aroma of the rotten eggs with which workingmen on strike in Lynn regaled him when he tried to introduce scabs against them? or for the delegates whose "idiosyncrasy" was to embezzle trust funds? or for the delegate

whose "idiosyncrasy" was to get up contracts, that were not worth the paper on which they were written, for workingmen on strike against the sweatshop, getting paid for the work, promising to divide with the workers, and then raising his "original accumulation" by cheating them and keeping the whole to himself? or for the delegate whose "idiosyncrasy" is to declare that under Socialism "a common laborer" would not be entitled to equal remuneration with "skilled labor" as did the saintly Dr. Titus? or for the delegate whose "idiosyncrasy" is to line up with people whom he denounces as fakirs, and to hold up their hands in fights between two capitalist concerns, in consideration of \$5 a day on secret or agitation strike committees—money wrung under false pretense from the rank and file, as did "Vice-President" Hanford? or for the delegates whose "idiosyncrasy" is to put together a single tax Hearst and fly-paper platform, and keep their faces while they claim it is a "revolutionist international Socialist" platform? or for a delegate whose "idiosyncrasy" is to have left the S. L. P. indignantly because the Party refused to allow him to use its press to boom a nasty business in which he said "there were millions"—as did delegate Lucas of Minneapolis? or for a delegate whose "idiosyncrasy" is to call the working class "swine," as does delegate Taft in the Chicago "Socialist" as his justification for the swill that the new platform treats the workers to; or for a delegate whose "idiosyncrasy" is to speculate upon rich wives and debauching needy members of his "Socialist" organization by turning them into his private fellowships? or for the delegate whose "idiosyncrasy" is to vote a \$15,000 appropriation for an armory, and then lack the character to admit his wrong? or for the editor and private owners of the party press whose "idiosyncrasy" is to maintain that the safety of their "international party of Socialism" depends upon their private ownership of its strongest weapon? And so forth and so on.

Obviously there was danger for the ruling spirits of that "national convention" if the "idiosyncrasy" of the peddler of mining stock were looked into. They being reminded that danger to themselves lurked behind stirring the "idiosyncrasy" of any one, calm was speedily restored. A mutual spirit of good will was established among the idiosyncrasies, and peace reigned once more in the convention.

Calm and "good sense" being restored, the possibilists closed the episode by carrying Carey's motion "that the whole matter be expunged from the business of the convention." And thus "De Leonism" and S. L. P. "impossibilism" was once more "put down triumphantly."

(N. B.—The above facts are taken from the daily "Appeal to Reason" of May 4, 1904, a friend and enthusiastic organ of the convention of idiosyncrasies.)

THE DISAPPEARANCE OF THE "MID-
DEMAN."

The enforced liquidation of Sweetser, Pembroke and Co., a million dollar dry goods jobbing corporation, following, as it does, so closely upon that of Teft, Weller and Co., another great corporation of the same kind, has provoked a discussion as to whether or not the "middlemen" will continue to be mercantile factors. Opinions vary according to the interests involved. They may be classed under three heads, viz, those who believe that, owing to the growth of cities, the jobbers will always be commercial factors, increasingly so; second, those who believe that they will always be factors in special lines; third, those who state that they are being undersold by the department stores and manufacturers who sell direct to retailers. The preponderance of opinion is in favor of this view, so detrimental to the commercial standing of the jobbers.

There is no doubt that like that of the transgressor the way of the jobber or "middleman" is hard. If he isn't completely gone now the time is coming when he will have to go. With the manufacturers selling direct to retailers, and, in many industries, like the shoe and tobacco industry, opening retail stores themselves; with retailers turning manufacturers, as in the case of the department stores;—in short, with manufacture and sale, that is, production and distribution, becoming one and the same, the jobber, like the non-manufacturing small retailer, will eventually have no place in the economic scheme of capitalism. Driven by the necessity for profits, and spurred on by the declining wages of the workers, which ever demand low prices, concentration and economy have become the watchwords of capitalist progress in distribution as well as production. They sum up the goal toward which the present system tends and before which all the forces of waste—"the middlemen" and the small non-manufacturing retailers—are eventually bound to disappear.

"There is a constant demand for unskilled labor, and that demand is growing. True, there are vast numbers of idle men who are unwilling to perform common labor and will rather depend on the pittance drawn from the unions, and that in the face of the fact that unskilled, or common labor, pay the highest wages in the history of this or any other country." "The Chinese will supply this demand."

RELATED CATOS.

"Our ideals of the home have gone down. We talk of Mormonism, and affect a horror of it, as an unclean and loathsome thing; but as between a system that allows a man to have three or four ex-wives, or a woman to have three or four ex-husbands, and a system that permits a man to have his plural wives all at once, there is very little to choose. I am not sure but the odds are on the side of the Mormon."

"If this social scourge of easy divorce continues, it will call down upon us a people the curse of Almighty God. Wives are taking the place of mothers. Childless firesides are being substituted for family circles. The flat and the apartment house and the club, together with certain social and prudent considerations, are robbing our married women of material instincts and ambitions. It is the ring of the telephone and not the cry of the baby that we hear nowadays. One of the greatest needs of our modern life is mothers. A restoration of ethical ideals is imperatively needed."

Who is it that said this? If it were not for the occurrence of the words "Mormonism" and "telephone" terms unknown in the days of the old Romans, the utterance might be imputed to the austere old Cato the Censor, and then the passage would be cited as an illustration of how needful the experience and knowledge of older civilizations are even to the brightest intellects in order to have them understand their own days. The wails of Cato the Censor at the childlessness of the homes and at the absence of the maternal instinct, his erroneous belief that these were causes in themselves instead of being effect, and his blunder at imagining that by altering the effect he could restore the commonwealth to its pristine purity—those wails, those errors, those blunders were pardonable in him. They are, however, not pardonable in the Rev. Robert F. Coyle who uttered them in the course of his address to the 116th General Assembly of the Presbyterian Church of the United States that convened in Buffalo on the 18th of this month. He should know better than to stand in this year of grace 1904—about 2,000 years after Cato and with the vistas of the crumbled civilizations of Greece and Rome to guide his mind—no further than Cato stood.

The Catos and the Coyles are blind Cassandras, or to put it in language less choice but much terser, they try to hold a run-away horse back by the tail. Nor is the absurdity of their position relieved by the elegance of their language, or the pictorial pithiness of their summaries, such as "the ring of the telephone and not the cry of the baby" is what is heard nowadays in the homes of the ruling class.

Not wails will stand at this pass, but a close observation of the situation, and if this is done by the light of former civilizations the facts will transpire that the public patrimony having been pilfered and plundered from the workers by the idle rulers, the immorality of the act avenges itself upon the latter, their homes become childless and themselves putrid, while the stock of the working masses, though despoiled, preserves its numbers, and with that the possibility of redeeming society. The facts thus revealed by close observation turn the faces of the thinking away from the rotten and rotting ruling class to the sound working and ruled class. Once turned in that direction the method by which to work out of the social system the impurity that has crept into it, and to prevent its recurrence becomes obvious:

The public ownership of the land on the tools with which to work, so that he who works shall live, and he who does not may starve to his heart's content. The home, that idyl of man, is based and depends upon sound, material foundations. The foundation of plunders kills the home—and its music, the baby's cry and prattle.

WHY EXCLUDE THE CHINESE?

The press of this country is now engaged in a little insidious propaganda work in the interest of the capitalist class. It appears in the shape of brief news items, editorials and letters relating to Chinese labor, and is either implied or openly in favor of its admission to this country. A letter typical of this propaganda appeared in a recent issue of the "Cincinnati Commercial Tribune." It is headed "Why exclude the Chinese?" and is written by an employer, judging from its tone and contents. This letter claims:

"There is a constant demand for unskilled labor, and that demand is growing. True, there are vast numbers of idle men who are unwilling to perform common labor and will rather depend on the pittance drawn from the unions, and that in the face of the fact that unskilled, or common labor, pay the highest wages in the history of this or any other country." "The Chinese will supply this demand."

Leaving aside the false claim regard-

ing "the vast numbers of idle men who are unwilling to perform common labor"—a claim that is refuted by the statistics of every employment bureau showing the number of skilled workmen applying for "anything" to do—leaving aside the false claim regarding "the highest wages" etc.,—a claim that Thorold Rogers' "Six Centuries of Work and Wages" proves unfounded—this quotation is invaluable. It reflects the vital reason for favoring Chinese admission. The capitalists of this country are not only under the necessity of admitting the Chinese in order to avoid the retaliation that would injure their export trade with the Chinese, but they are also under the necessity of admitting them in order that they may compete successfully for that very trade. With this end in view they are driving further the tendency of capitalism to send wages down to the level of the coolie. The wages of labor being regulated by the supply and demand of labor, the capitalist class realize that they have but to further increase the supply and wages—"the highest wages in the history of this or any other country"—will instantly drop further down toward those of the Chinese coolie. With such results attained in the case of unskilled labor, a drop in wages for skilled labor will follow, for it will not be long before the unskilled will be forced, in order to live, to compete for the jobs of the "skilled," with the effects mentioned. Then will the capitalist class of this country not only be enabled to propitiate the Chinese, but to compete successfully in the great markets of the Orient with the capitalist classes of other nations, who like that of England, also look with favor upon "industrial," "frugal," "peaceful" and cheap coolie labor. No wonder they ask "Why exclude the Chinese?"

To the working class the Chinese question is but another of the questions growing out of the merchandise—the wage slave—character of labor. Abolish that and the Chinese question is abolished with it. In order to do this capitalism must be overthrown and Socialism inaugurated.

THOSE POLICE MEAL TICKETS.

The freight handlers strike of this city is furnishing many instructive lessons. As is well known, the Tammany police, under the direction of Commissioner McAdoo, is "protecting" the property of the N. H. and H. R. R., the corporation involved—that is, it is aiding the company to load freight with scabs, and by clubbing the strikers. The N. H. and H. R. R., in turn, is standing by the police. It is reported that, at the request of Captain Shaw, of the Madison street station, the corporation has issued meal tickets to the uniformed police, good at the Plymouth House on South street, the expense to be borne by itself. This secures to the corporation continuous service and good will, while, at the same time, keeping in good physical condition the arm that swings the club whose blows end the strikes for more wages and better conditions.

These little meal tickets are full of meaning: they illustrate the intimate relation between politics and wages. The Tammany stevedores and saloon keepers tell the freight handlers to keep politics out of the union, that is, working class politics. At the same time they use their jobs and their saloons to keep the union in politics, in capitalist politics, in Tammany politics, the politics that use all the political powers, including the police, as in this instance, to assist corporations, club strikers and render unsuccessful every attempt to increase wages and improve conditions. The Tammany stevedores and saloon keepers tell the unions that politics are not trade matters but the politicians in control of the political powers soon show them that trade matters are politics, by calling out the police to defeat their efforts to improve matters in their trade.

The N. H. and H. R. R., know the intimate relation between politics and wages. It knows it can increase its dividends by keeping wages down and preventing the betterment of conditions, with the aid of the political powers controlled by Tammany and the old political parties. It does not utter the parallel fallacy to that of the trade unions, viz, "politics are not corporation matters." The N. H. and H. R. R., like all corporations, sees to it that the political powers are within its control. Meal tickets to the police are but one of the many means to this end. They help to understand them all.

Workmen, take politics—working class politics—into your unions. Contemplate what would follow if the political powers—the police included—were with, instead of against you, when out on strike. Victory, and not defeat, would then be yours. Then politics would be trade matters to you, in the same beneficial sense that they now are to the N. H. and H. R. R. Then you would realize the intimate relations between politics and wages!



B. J.—None other.
U. S.—What about the Socialist Labor Party?

B. J.—Give me a rest!

U. S.—You shan't have a rest till you explain.

B. J.—Well, I will explain. The Socialist Labor Party is a political party like all others; and the same as the Democratic and Republican parties, it will become corrupt when it comes into power.

U. S.—Are the Republican and Democratic parties corrupt?

CORRESPONDENCE

(CORRESPONDENTS WHO PREFER TO APPEAR IN PRINT UNNER AN ASSUMED NAME WILL ATTACK SUCH NAME TO THEIR COMMUNICATIONS, EXCLUDING THEIR OWN SIGNATURE AND ADDRESS. NO OTHER WILL BE RECOGNIZED.)

L. P. CANDIDATE FOR GOVERNOR ASSERTS RIGHT OF FREE SPEECH.

To the Daily and Weekly People: E. J. Dillon, our candidate for Governor, was arrested Saturday night, May 21, while speaking from a box at the corner of Fourth and Washington streets. The charge against him was "obstructing a public highway."

The night previous to the meeting the organizer of Section Marion, S. L. P., called upon the Superintendent of Police White, and notified him of our intention to hold the meeting. The superintendent informed him that if we held a meeting at that corner our speaker would be arrested. The organizer asked "Upon what charge will you have the speaker arrested?" The superintendent answered "Obstructing the streets." Comrade Pfeifle, the organizer, stated that he wasn't there to argue the question, but to notify him that the meeting would be held. White asked: "Why don't you hold your meeting at the Court House?" Pfeifle answered him that we had our meeting advertised for the corner of Fourth and Washington, and with that he walked out.

The "Socialist," alias Social Democratic party sent a committee to see the commissioners of police to ask permission to speak on the streets. Their request was thrown into the waste basket.

We had comrade Theo. Bernine, of Indianapolis, with us last Saturday, to help make the meeting a success. The action of the police gave us advertising that we would otherwise not have got, all the newspapers noting the arrest of Comrade Dillon. In that way it helped us with our agitation.

Dillon was released upon his own recognition. Will let you know results of trial. The matter will be tested in the courts.

Press Committee, Section Marion, S. L. P.

Marion, Ind., May 23.

DILLON WINS OUT.

To the Daily and Weekly People:—The case against our candidate for Governor, Comrade E. J. Dillon, who was arrested for "obstructing the highway," while asserting the right of free speech, was dismissed by the prosecuting attorney. He said he would file it in the Circuit Court. McSweggan, our attorney, says we will never hear of it again, inasmuch as the city has no law to proceed on.

Press Committee, Section Marion, Socialist Labor Party.

Marion, Ind., May 23.

RUN AWAY, AS USUAL.

To the Daily and Weekly People:—The "Socialist" Party in New Haven have had a speaker, one Feildman, speaking on the street corners for some time. Last Friday night he was arrested and charged with obstructing the street. The next morning in the City Court he was fined three dollars and costs. Saturday night he spoke on the same corner and was again arrested. Monday morning he was fined seven dollars and costs.

Saturday evening after he was arrested, some of the Kangs came over to our hall and asked me (I was alone at the time), if the S. L. P. members would help them out in their fight for free speech. They said they would pay no fine, but would fight it out. I told them we would do all we could to help them, or any one else who would make a fight for free speech.

Monday night I called at their hall to see what kind of a fight they would make and they told me Feildman was going to stay in jail and they would have a speaker every night on the same corner. Five minutes after one of the Kangs walked in with a receipt; he had paid the fine. That is the way they made the fight for free speech.

W. H. Daly,
New Haven, Conn., May 25.

FLOODING THE WEST WITH UNEMPLOYED.

To the Daily and Weekly People:—The president of the Seattle Electric Co., on returning from the Bankers' Association's convention, held last winter, referring to the industrial prospects, is reported to have said: "There will be no panic here, there will be lots of work this coming summer, but wages must come down." It may be interesting to know how the capitalists are working harmoniously together to bring about this decrease in wages.

A short time ago several hundred men, many among them married, but mostly Italians, were shipped from Kansas City to this city and Vancouver, at reduced rates (\$27.00). They were hired by employment agents to work on the Alaska Central Railroad, "wages from \$4 to \$8 a day." On arriving here they discovered they had been buccined. The company that was to give them free transportation to New York was a myth. They were nearly

socialist Trade and Labor Alliance. When the so-called "Socialist" Party declares in favor of the S. T. & L. A., we will listen to its overtures; not before!

H. S.
Vigus, Mo., May 20.

GRAFT, GRAFTING, GRAFTERS.

To the Daily and Weekly People:—Now that the season of Grafting has arrived, I would like to express a few thoughts on Grafting. Grafting is a science, and, in America, it is an exact science, and is practiced by a large number of people; some are born here and some come from Europe and other parts of the world to practice their profession on the people and organizations of America. Although the word Graft is an old word, the meaning is new. In botany the word Graft means to take a small shoot (or sucker) from one tree and insert it in the stock of another tree, as the stock which is to support and nourish it. These unite and become one tree, but the Graft determines the kind of fruit. To Graft,—to insert in a body to which it did not originally belong.

Many of the men are still to be seen in groups on the water front. The authorities here are reported to have petitioned the Kansas City authorities to have the bungo men arrested, but the answer came back that there is no law whereby they can be punished. It is also said that the interstate commerce law was violated (reduced rates were not advertised 10 days) and attempts will be made to punish the guilty parties (nit).

Pat. Driscoll.

Box 1040, Seattle, Wash.

THE LESSON THAT MUST BE LEARNED.

To the Daily and Weekly People:—"The Erie Herald" of the 19th inst. says: "The strike of the Erie plumbers is petering out. Many of the best plumbers have left the city. Some have returned to work and to-morrow evening the Board of Health examining board will examine a batch of applicants who want a license."

Perhaps it would be well to explain: Early in April the boss plumbers, who are identified with the "Citizens' Alliance," declared for "the open shop," and a nine-hour day. This action was a direct breach of contract between the bosses and the men, and, of course, the plumbers refused to submit. They did not strike, they were "locked out," and thus they have been compelled to make an unconditional surrender to the bosses.

This proves beyond doubt that the contention of the S. L. P. is the correct one, viz: that the pure and simple union is defenseless, as it is not able to meet the present conditions.

It is almost impossible to impress upon the minds of our class that they are getting just exactly what they voted for, and the consequent necessity of re-organizing the labor movement. However, it is as certain as two and two makes four, that the time must soon come when there will be an awakening. The lesson that must be learned is that the workingmen must organize as wage-workers, and not as plumbers, machinists or brick layers. In short, the necessity of the Socialist Trade and Labor Alliance becomes more apparent every day, not only in Erie, but every other place, especially as the bosses seem to forget everything, except that they are employers of labor. As a result we have Mr. Parry's organization—the National Employers' Association, which is the direct opposite in its aims and purpose to the Socialist Trade and Labor Alliance.

When the workingmen realize this fact, as they soon must, there is no doubt as to the final result. Speed the day.

Fraternally,

Jer. Devine.

Eric, May 10, 1904.

THEY AIM TO CONFUSE.

To the Daily and Weekly People:—When one reads the editorials in the large dailies he often wonders whether the editors are misinformed on certain subjects or whether they are merely guessing. Such is the case when one reads the writings of the editor of the St. Louis *Globe Democrat*, in to-day's issue. In discussing the Socialist chances he has the following to say:

"As a candidate of the Socialist Party in 1900 Debs got 88,000 votes. The party was divided that year. The more extreme section which, called itself the Socialist Labor Party, nominated Maloney, who received 40,000 votes. This year there is talk about a union between the two factions."

Nothing could be further from the truth than the above remarks. There is no talk of a union between the so-called Socialist Party and the Socialist Labor Party any more than there is of a union between the Republican or Democratic Party and the Socialist Labor Party. Nor is the Socialist Labor Party the extreme section of the "Socialist" Party; on the contrary, the "Socialist" Party is a counterfeit of the Socialist Labor Party, organized to destroy it. So the editor of the *Globe Democrat* is wrong.

Further he says:

"The convention which has just nominated Debs, has made an overture with the more extreme section by declaring in favor of labor unions."

There is no truth in this statement whatever. No such overtures were made, and it stands to reason that considering the fact that the S. L. P. is opposed to the trades unions, upheld by the "Socialist" Party, declaring them to be bulwarks of capitalism like that party itself, no such overtures would have been accepted.

We, of the Socialist Labor Party, recognize only one trade union, viz: the So-

CHARITY

To define charity and confine it within certain limits would prove a formidable task. The subject of charity embraces within its scope a great many tender and sympathetic emotions of the intellect and heart. One may be charitable in an hundred different ways; in thought, action, speech, etc., etc. But charity, as the thing is now generally understood and practiced, consists of material help, tendered one individual by another, or, when practiced on a large scale, it means the succor of individuals by various organizations. It is with such charity that we intend to deal in this article.

Various reasons underlie the charitable acts of society as well as of individuals. Religion, conscience, self-preservation, sympathy, business and other causes are responsible for charitable acts of different individuals. Some expect the portals of heavens to be wide open for their reception, their admission ticket being the penny they gave to the poor in this world. Others, not entirely unscrupulous and hardened, experience a sort of guilt by comparing their luxurious lives with those of the unfortunate poor, and try to atone for it by dispensing microscopic charity. With a good many it is business, nothing more, nothing less. With them a certain sum invested in charity, and well advertised, is calculated to return a certain amount of profits. A few, indeed, are touched by the unspeakable iniquities and sufferings of the masses and exert themselves, according to their understanding, in reducing the sufferings of the miserable. While the great majority is actuated solely by the spirit of self-preservation, blindly fearing and expecting some violent outbreak of the sufferers directed against their ill-begotten wealth.

The word Graft has made the word Politician obsolete; the politicians are all known now by the name of Grafters. There is no party or organization too small to escape the "Grafter"; they are vermin to be guarded against at all times, but are especially dangerous to a small organization. All of the Democratic and Republican politicians are Grafters, all of the "Social Democratic" politicians are Grafters, all the "Labor Leaders" in the Pure and Simple Trade Unions at the present time are Grafters, and the S. L. P. rank and file should carefully scrutinize its membership at all times to escape the blood sucking propensities of the Grafter, and keep him out or fire him out, if he should succeed in getting in; he is easily recognized if we follow a few simple rules.

Like the sucker on the tree the Grafter produces no fruit, but draws his sustenance from the organization or party he attaches himself to. He is lazy, but usually a good talker, generally a poet, and sometimes a writer with a good knowledge of history, "if he has a good memory." Having plenty of time to listen to speakers and read books that are loaned to him, for the Grafter was never known to buy, if time was money, he would be a millionaire. He doesn't work for the organization, the organization works for him; as soon as he gets acquainted with the members, he tries to borrow money from them; it is so much easier than working for it. The fraternal society is the breeding ground of the Grafter; his first Graft is to be elected to a convention, get his carfare, hotel bill and "spending money" while doing the slums or tenderloins of the convention city. He uses the members and the organization for his own benefit, and then he graduates into a "Labor Leader" or a Politician; if he becomes a Politician then he joins all the fraternal societies, gets elected mayor or senator and sells laws and franchises to capitalists; but if he drifts into a labor organization, he runs the organization for the benefit of the boss and sells the members' votes to the highest bidder at election time, and he is very careful to keep politics out of the union, for it don't do for the members of the trade unions to know where they are marching; they are not to reason why, their's but to work and die. The Grafter will do all the thinking about policies for the union, for is not the interest of the capitalist and the union the same, and isn't the Grafter the union?

The life of a peach tree is usually about four or five years, but if you graft a peach sucker on a plum tree, it will live to be fifteen or twenty years, and this seems to be so with a party or organization; the more Grafters there are in it the longer it seems to live; this is so of the pure and simple trade unions, of the Democratic Party, and also of the "Social Democratic Party." The "Social Democratic Party" are Grafting members of the "Social Democratic Party" are grafting on the pure and simple unions, and they manage to keep alive and help keep the pure and simple unions alive. As soon as a Grafter finds that there is no chance for him to Graft on an organization or party, then he begins to find fault and tries to disrupt and kill the organization, for "what's the use of the party if he can't live off it?"

SECTION ALBANY.

Section Albany, Albany Co., N. Y., has opened its old headquarters at Van Vechten Hall, Room 7, 119 State street, and will hold its regular business meeting every Monday at 8 p. m. All those who claim to be S. L. P. men and are willing to join are invited to attend; also sympathizers willing to help financially.

Joseph H. Sweeny.

Yonkers, N. Y., May 26, 1904.

SOUND SOCIALIST LITERATURE.

The New York Labor News Company is the literary agency of the Socialist Labor Party and publishes nothing but sound Socialist literature.

they can get other people to attend to that. Someone else is doing all the other work for them, why not that also? The only thing they do attend to personally is eating, drinking, sleeping and pleasure hunting. Are you poor? Why, there is the charity commissioner to look after you.

"No Beggars Allowed." That is the legend hung up conspicuously in the entrances of even tenement houses. There are no such signs on private residences. None are necessary there. A beggar venturing there would be arrested on sight and probably severely punished. At the entrance of their business places down town another sign is displayed.

"All applicants for charity are referred to the various charity organizations." We have all seen those signs. They are everywhere. Does not that prove further our great prosperity? Beggars, deserving or not, "keep off the grass."

To feel sympathy for the poor is human. The wish to aid them is natural. But to do so through doling out charity and feel contented is weakness. Therefore charity, self-satisfied and ultimate, is the refuge of the weak, the makeshift of the mentally inconsequential. Instead of abolishing distress, it would perpetuate it. To relieve misery is laudable, but to prevent it is logical.

What philosophy is this of robbing the hungry of a loaf of bread and returning them a slice? Yet this is approved by so-called philosophers; exalted by the church, applauded by public opinion.

Charity blunts the finer sensibilities of the giver, and lowers the self-esteem, self-reliance of the taker. We admit of it being indispensable in the present chaotic state, but it being only a means, not an end, we deny it any higher ideal.

The duty of thinking men and women is not to stand idly by and watch the blind Samson beg and fight for crumbs which fall off the table which he himself has furnished so sumptuously. Their duty is to open this Samson's eyes. Charity of the pious, conscientious rich is only one more subterfuge of the parasite which will do everything, except to get off the worker's back. Capitalism, which degrades everything, has the same influence on charity, to which it points with pride as one of its saving virtues.

As proof of this we need only recall the brutal treatment of poor patients in hospitals, the brutality of the majority of ambulance surgeons, the inhumanity of the authorities towards so-called tramps, etc., etc.

Charity, individual or organized, mean or generous, will not stem the tide of rising socialism. It is the working class, in fact, which is charitable to a fault, in allowing a small class to live in paradise, while they who created it, live in hell. Down with capitalist charity! Let them return to the working class what they stole from it, and it will be they who will become beggars. S. K.

Though the field is hard we must work it. Our press is the great bulwark of our movement at present. Push it along, and we will succeed, even though "hard times" prevail,—nay, because of them.

LABOR NEWS CO. NOTES.

Don't fail to read Comrade M. Rutherford's letter on his "Book Campaign." It shows what can be done to promote the sale of our literature.

Adam Marx is not going to permit all the honors to rest with Comrade Rutherford. He orders another two dozen of Bebel's "Woman Under Socialism," and writes that he will not stop until he has sold as many of them as he needs. Subscribers to the Monthly People—754.

G. S. Jennings, E. St. Louis, and H. S. Santee, N. Y. City, have also joined the corps of canvassers for the work. Others are still wanted. Send to the Labor News Co. for terms and enroll.

Comrade F. Bombach, of Boston, Mass., orders 25 copies of "The Pilgrim's Shell;" 5 copies were sent to the Workman's Educational Club St. Charles, Mo., and an order of 5 copies from John Wanamaker and Co., this city, was also filed.

Comrades are urged to take this work up and increase its sale. They are particularly requested to ask for it at the book departments of department stores, and at public libraries, giving name of book, author, translator and publisher. This will create a demand for it and place the book where the public will see it.

Section South Hudson, N. J. isn't permitting the strikes and lay offs to go by without utilizing them. It has ordered 4,000 leaflets, consisting of "The Difference," "Union Wreckers," and "Why Strikes Are Lost." Every other section should do likewise.

Attention is called to the new leaflets: "Why Strikes Are Lost," and "Where Wages Come From," extracted from Daniel De Leon's "What Means This Strike?" to meet the demand for that work in leaflet form. Just the thing for distribution.

LETTER-BOX OFF-HAND ANSWERS TO CORRESPONDENTS

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

producer, yet he is an all-devouring consumer. Hence it is the producer, and man from the producer's side only that is to be considered.

C. S., NEW YORK.—Inquiry is being made.

T. B. P., BUFFALO, N. Y.—"Modern individuality"? Where is it? Is it in our people's homes? Stand on any street; look down the rows of houses; what a plodding uniformity! Look at the clothes; they seem to be cut by one pattern! Look into the shops; the men move like soldiers. Look into the meetings of stock-holders; the few hold the majority stock, decide and do, the others submit. And so along the line. The feature of capitalism is that it wipes out the individual's identity.

D. O. B., PROVIDENCE, R. I.—The Concordat is a treaty between the Vatican and France. The gist of it is that the French Government, and not the Pope, appoints the bishops, and, consequently the government pays them. The revocation of the Concordat would have for its immediate consequences—First, that the French Government would be in \$10,000,000 annually, that being the amount said to be paid to the clergy; Second, that the clergy would cease to depend upon the Government and would become more directly the agents of Rome. From these two immediate consequences numberless possibilities arise. The Jaures or Millerand so-called Socialists are the sole ones in the Socialist Movement of France that are stirring up the Clerical Question.

R. T. C., SALT LAKE CITY, UTAH.—First, As to the Eugene Sue stories, they cannot be resumed in the Weekly—not for the present. Already campaign matters are crowding. They will crowd numerously as we draw nearer to November. What may be done after that we cannot now tell. Until then the stories will go into the Daily, Sundays excepted. The one that is now running through the Daily is "The Gold Sick"; or, Hena the Virgin of the Isle of Sen; it is a story of about the year 40 B. C

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE—Henry Kuhn, Secretary, 2-6 New Reade street, New York.
SOCIALIST LABOR PARTY OF CANADA—National Secretary, P. O. Box 380, London, Ont.
NEW YORK LABOR NEWS COMPANY, 2-6 New Reade street, New York City (The Party's literary agency.)
Notice—For technical reasons no party announcements can go in that are not in this office by Tuesdays, 10 p.m.

NATIONAL EXECUTIVE COMMITTEE

Regular meeting held May 27, at 2-6 New Reade street, with A. Gillhaus in the chair. The financial report showed receipts \$177.75; expenditures \$39.25.

The National Secretary submitted all the resolutions that had been received from Sections for the consideration of the national convention and it was moved to print the same. Carried.

Communications: One from Illinois S. E. C., stating that two of the Illinois delegates to the National Convention, comrades W. W. Cox and Philip Veal, are ready to start as early as June 20 and can, therefore, visit and speak for some Sections en route at meetings to be arranged by these Sections, provided they contribute enough to cover extra expenses incurred on account of such stopovers. The Secretary reported to have replied that some Sections would most likely avail themselves of the opportunity and that he had suggested several towns en route which could be published in The People as soon as the two comrades had fixed definitely the dates on which they could reach those places. Approved. From Mass. S. E. C. on general Party matters and that a circular was about to be issued to the membership in the state. From Glasgow, Scotland, bearing upon matters connected with representation at Amsterdam International Congress. From Section Cincinnati, Ohio, reporting election of officers. From Schenectady, N. Y., asking about translation of "What Means This Strike?" into Hungarian and offering to assist in having this done. From Ky. S. E. C., reporting that James Doyle will be the delegate of that state to the National Convention; also suggesting the printing of "What Means This Strike?" in very cheap edition for campaign purposes. From Section Lynn, Mass., reporting the expulsion of Matthew L. McDaniels, for misappropriation of Party funds. From Cal. S. E. C. upon general Party matters and upon matter of loan certificates. As to the latter, the Sections will please observe that the certificate plan implied a constant shifting of these obligations from one individual to another until such time that the Party can liquidate them. Efforts should therefore be made to locally shift these certificates in case of necessity and avoid having them presented for redemption at this end and at this time.

From Allegheny County a report to the effect that the seat of the S. E. C. had by a general vote been transferred to Philadelphia. From Columbus, Ohio, a letter complaining about inaction of Ohio S. E. C. in the matter of Section Columbus. Several letters were received from Chicago, Ill., bearing upon disturbances in the organization of the S. P. of that city due to dissatisfaction about the platform recently adopted by that organization.

The Secretary reported that the lease had been received from Grand Central Palace for the room in which the National Convention is to be held, the first day of the Convention to be on July 2, as per action of the N. E. C. It was resolved to call the Convention to order on that day at 9 a.m. sharp. It was further resolved to hold a special meeting on Friday, June 3rd, to hear and pass upon the report of the N. E. C. to the National Convention.

Timothy Walsh, Recording Secretary.

CANADIAN N. E. C.

Regular meeting, London, Ont., May 22. Comrade J. Pierce in the chair.

T. Maxwell and L. P. Courtney absent without excuse.

Minutes of previous meeting adopted as read.

Communications:—From Section London re national convention, filed. From Ernest Neys, Farnie, B. C., seeking admission as a member-at-large into the party, stating as his reasons that he proposed making a tour of B. C. shortly, mentioning that he would soon be in Vancouver. This being the case, the N. E. C. deemed it best to report the facts to Section Vancouver and ask their opinion, after an interview with the writer of this application, whether he should be admitted to the party in this manner. The communication was laid on the table pending a reply. Certain literature was desired in the communication for Farnie, B. C., to be distributed there by C. M. O'Byan. National Secretary was instructed to send same.

No objection could be foreseen by the N. E. C. of the United States to their representative acting in a joint capacity for the S. L. P. of Canada along with the S. L. P. of the United States. It was decided that an appeal for an endorsement of this arrangement, and the necessary funds, be made by the

National Secretary to all Sections and members-at-large in Canada.

Under new business the National Treasurer was instructed to pay postage account for \$1.20.

Affairs in Hamilton next engaged the attention of the N. E. C., and it was decided to instruct Section Toronto to send a suitable comrade to that city to try, if possible, and straighten out matters, and report condition to N. E. C.

It was also decided upon report of Comrade Pierce to again, if possible, reorganize Section St. Thomas, as the conditions there were now more favorable than for some time. D. Ross, Rec. Sec'y pro tem.

ILLINOIS STATE EXECUTIVE COMMITTEE.

Session held May 22 with Veal in the chair. All present except Yochum and Fennell. Secretary not having minutes of previous meeting, reading of same was dispensed with.

Correspondence:—From Organizer of Section Chicago, stating that he had discharged A. McGinnis as solicitor for the party press, giving good reasons, which action was endorsed. He also reported the prospect of getting a few of the honest, revolutionary rank and file of the so-called Socialist party into the S. L. P., due to an eruption in the S. P., and enclosed \$2 for the N. A. F. From G. Renner on national delegates and matter for National Convention, turned over to delegates. As to national delegates the State convention decided to send \$ if \$100 could be raised; this has been pledged. From Promis and Sigari, of Peru, notice that they are not American citizens, hence their place on ticket will be filled by others. They each enclosed \$5 for State agitation fund. From Duquain, inquiring about nomination papers. From organizer of Section Peoria bearing on national delegates, national convention, accepting second place on State ticket, and stated his pleasure with proceedings of State convention. From H. Sale, of Chicago, bearing on national delegates, accepting his election as one, also stating he will take up the work of soliciting for the party press if his craft is locked out, as is expected. From organizer of Section Springfield about prepaid subscription cards, paying for some and ordering some more. Also asking about delegates' expenses. From Hoffman, of Quincy, accepting nomination as elector. From Lingenfelter, of Chicago, on the book-keeping proposition. From National Secretary on the party press, railroad fare and other party matters. From East St. Louis, urging the S. E. C. to get a solicitor at work as soon as possible. Organizer reported that he thought one would be at work soon, as he had two in view, but that Sale would probably take up the work. From Section Belleville: vote on State ticket and resolution No. 4. From California State Secretary sending matter in the shape of a circular letter sent out to membership in that State.

Organizer was instructed to make arrangements with the 5 delegates preparatory to attending national convention. The S. E. C. will make up the deficiency of the \$100.

Financial Report—General Fund—On hand May 10, \$16.24; expenditures, for seal, \$2; balance, \$13.34.

State Fund—On hand May 10, \$20.07; receipts, from Peru, \$10; from Belleville, \$1; total, \$31.07.

NEW YORK STATE EXECUTIVE COMMITTEE.

Regular meeting was held at the Daily People Building, 2-6 New Reade street, on Saturday, May 23, with Adam Moren in the chair, and Ferguson and Santee absent, the latter excused.

Minutes of previous meeting were adopted as read.

Communications: Appeal of I. A. Boland, organizer Section Rensselaer County, from the decision rendered by the Section, in the case of T. A. Devane, referred to a committee, consisting of Moren and Kuhn. From Gearisty reporting on results of agitation work in Batavia, giving terms on which he would act as party press canvasser in the large industrial towns about Rochester, and sending report of work done in the latter capacity in Medina, Brockport, Lockport and Buffalo. In connection with this correspondence, the secretary reported having engaged Gearisty to act as party press canvasser on the terms given by him. From J. Waters, organizer Section Monroe County, on the mission of Gearisty to Batavia. Received and secretary's answer endorsed. From Sections Monroe County, Utica and Schenectady on N. A. F. matter. Answered and filed. From Secretary of State giving list of officers to be filled at next State election. Filed. From Organizer Reinstein, of Section Erie County, calling attention to the necessity of printing on all our state leaflets, a warning to voters against confusing the S. D. P. with the S. L. P. when voting. Secretary's answer that matter had already been considered, was endorsed. From Sections Monroe and Rensselaer counties, enclosing per capita tax. Filed.

Comrade C. C. Crawford, through sec-

retary, submitted report of work done throughout the state, by means of correspondence. This showed the establishment of connections in various unorganized places.

From Comrade E. Wegener, Committee on Tabulation of vote for National Convention delegates, report of same. The nominees elected having already been announced the report was received and filed.

It was decided to urge the collection of the per capita tax, and in behalf of the Weekly People.

The secretary reported having printed and sent out the call for per capita tax. Meeting then adjourned.

J. Elbert, Sec'y N. Y. S. E. C.

THE DAILY PEOPLE HOMESTRETCH FUND.

UNDER THIS HEAD WILL BE PUBLISHED ALL DONATIONS MADE FOR THE LAST FINAL EFFORT TO CLEAR UP THE BALANCE OF THE DEBT ON THE DAILY PEOPLE PRINTING PLANT. THAT BALANCE, ON NOVEMBER 15, WAS \$4,643, PLUS INTEREST. WATCH AND SEE HOW THE FIGURES OF THE "HOMESTRETCH FUND" GET UP TO IT.

AWAKENING OF THE BREWERS' UNION.

(From the "Socialistische Arbeiter Zeitung," translated for the "Daily People" by Gotthold Ollendorff.)

New York, April 18th, 1904.

At last the International officers of the Brewer's Union seem to recall their duties, and if the New York correspondence of this paper has, as it seems, been, at least in part, instrumental in bringing about this result, it has, if only to a certain extent, accomplished the object desired.

The Executive Committee of the International Brewer's Union has sent out directions for a general vote on the proposition: If the firemen and engineers of the whole country shall be permanently transferred to their respective trade organizations or not.

New York Brewer's Union No. 1 has resolved to protest against a general vote of this kind, being dominated by its rotten-to-the-core officers, who are the authors of the treason and the most active movers in the contemplated destruction of the brewer's union.

After an adherence of tens of years, after having staunchly fought through all its battles, the New York engineers and firemen of the brewer's union were shamefully abused by the venal subjects of the "sister" unions, simply because they declined to renounce the already gained 8-hour working day, and to again work twelve hours per day for seven days in the week.

If at that time the international officers had not neglected their duties, the Bohms, Pommers and similar riff-raff, would have been consigned to the ash-barrel long ago, while at the present only a timid attempt is made to decide by general vote a question which involves the very existence of the brewer's union.

What useful purpose can this union still serve, when the engineers and firemen are excluded, the beer-drivers disorganized and the bottlers gone to the Lord knows where? The foremen and their assistants in all the departments of Greater New York's breweries, according to the pool contracts, do not need to be union men—and the rest!—

The answer is very simple. Should there ever be any trouble, the engineers and firemen, by order of Ex-Deputy Sheriff Healy and other ward-heelers, will stay at work, for Healy and his crew always were the refined enemies of the brewer's union.

Furthermore, the International Teamsters' Union, which aspires to jurisdiction over the beer-drivers, is also not in friendship with the brewer's union; the bottlers do not amount to anything, and thus the beer-brewers would have to solely depend upon their own resources.

Any person, only half-way familiar with the modus operandi of a brewery, knows that of all the workingmen of a brewery, just the bear-brewers are those easiest to be replaced. A good brewmaster, a couple of tip-top slave drivers suffice to keep a brewery in operation with green "hands," if only the rest stay away from the "schooners."

To bring about such a state of affairs is the endeavor of the hired corruptionists of New York. They have been successful in the city, but as the despicable pool-contracts threaten to grow into a menace for the brewery-workers of the whole union, the international officers have at last decided to act.

Are they actuated by a desire to conserve the interests of the whole membership, or simply to insure the permanency of their own positions? It does not require a great deal of mental effort to find the proper answer to this question, if one considers that up till now they have not interfered with the nefarious machinations in New York, in which connection at least three of the secretaries cannot raise the plea of ignorance. Had they made the right use of their knowledge at the right time, and put down and out Pommier, Graven, et al., the brewer's union would not have

Sing a song of six-pence,
Deception, fraud and lie;
Twenty-four fakir-hogs
reached the present sorry pass.
"Grubbing" in one sty.

When the sty was opened
The hogs began to squeal—
Now wasn't that a pretty sight
The daylight did reveal!

(With apologies to the abused unknown author by G. O.)

KANGAROOISM FROM WITHIN.

Continued from page 1.

Nothing will restore the party to its constitutional standing but a speedy and emphatic rebuke, by the members, of this small crowd of disorganizers who are attempting to split the party at the opening of a presidential campaign because they cannot control its membership. Bring up this matter in your ward branches and instruct your delegates to stand by the regularly constituted officials until they are overturned by the means provided by party law.

Yours for Socialism,
The Executive Committee Local Cook County Socialist Party.

(Signed)

Harold Lindgren,
County Secretary;
W. H. Riley,
Chairman;

John E. Phelan,
Lee W. Webb,
J. C. Alderson,
Andrew Lafin.

P. S. This is the entire executive committee with the exception of Herrick.

FOR OVER DAILY TEARS.
An Old and Well-Tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP
FOR CHILDREN.—FOR CHILDREN WILL SOOTHING
WITH PERFECT SUCCESS. IT SOOTHEST THE
CHILD. SOOTHES THE GUM, ALLAYS ALL PAIN;
SOOTHES THE SORE THROAT, AND SOOTHES THE DIARRHEA. Sold by Druggists in every part of the world. Rx. 2 drams, 10c.

MRS. WINSLOW'S SOOTHING SYRUP,
AND TAKE NO OTHER KIND.

Two drams cost a dime.

Michael T. Berry, Secretary.

Fourth Anniversary

of the



Arranged by Section New York, Socialist Labor Party

Monday, July 4, 1904.

Commencing at 2 P. M.

Glendale Scheutzen Park,

Myrtle Avenue, Queens County, L. I.

Prize Games for Women and Children

Prize Bowling for Gentlemen

TICKETS, Admitting Gentleman and Lady, 25 CENTS.

DIRECTIONS:—From Brooklyn Bridge take Myrtle avenue cars or Ridgewood train and transfer at Ridgewood for the Park. From Grand, Houston or Twenty-third street ferries take Bushwick avenue car and transfer at the same point for the Park

THE GOLD SICKLE

CR

HENNA, THE VIRGIN OF THE ISLE OF SEN

A Tale of Druid Gaul.

By EUGENE SUE

TRANSLATED FROM THE ORIGINAL FRENCH

By DANIEL DE LEON

Is Now Being Published Serially in THE DAILY PEOPLE. It Will Be Followed by Other Stories from Sue's "Mysteries of The People; or, The History of a Proletarian Family."

READ THE DAILY PEOPLE.

One Dollar for Three Months, Two Dollars for Six Months, Three Dollars and Fifty Cents a Year.

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The Weekly People 2 to 6 New Reade St., NEW YORK CITY.

Section Calender

THE IDEAL CITY

by
Cecimo Note, M. D.
Cloth bound, laid antique paper, 277 pages.
Price, \$1.00.

A pleasing and entertaining story, in which the New Orleans of to-day, with its poverty, misery, disease and crime, is changed, in a sane and scientific manner, into a healthy, beautiful Paradise for man. The aim of the book is to show:

1. That medicine, as practiced nowadays, is immoral, and that doctors, generally speaking, are but imposters, and often murderers.

2. That the road wherein now marches medical science in order to fight out diseases, is wrong.

3. That Socialism alone can permit medical science to destroy all kind of diseases.

4. That man, living according to the laws of nature and of hygiene, things that under Socialism everybody could do, may reach an age twice as great as is now considered exceptional.

5. That old age as we know it is not a normal evolution of the body, but the result of diseases more or less apparent.

6. That Socialism is not a question of the stomach for some people, but is a question of the health and happiness of all people.

"The story lays no claim to economic or scientific merit. It is an outcome at the sight of human suffering under the modern system of society, and that, animated by Socialist sentiment, sings the prose song of the ideal city. As a means of socialistic training—a successful New Orleans physician—he has built upon the solid foundations of medical science a work which will be the most typical, as it probably is the most plausible and instructive to strike and follow in the book."—New York Daily Press.</p